

14. The resplendent PUSHAN has found the royal
(*Soma* juice), although concealed, hidden in a secret
place,^a strewed amongst the sacred grass.
15. Verily, 'he has brought to me, sueeesslyely,
the six¹³ (seasons), connected with the drops (of the
Soma juice); as (a husbandman) repeatedly
ploughs
(the earth) for "barley.
16. Mothers⁰ to us who are desirous of sacri-
varga XL
firing, the kindred (waters) flow by the paths
(of
sacrifice), qualifying the milk (of kine) with
sweet-
ness.
17. May those waters which are contiguous
to
the Sun^{5d} and those with which the Sun is
associated,
be propitious to our rite.
18. I invoke the divine waters in which
our
cattle drink. Offer oblations to the flowing
(streams).
19. Ambrosia is in the waters; in the waters
are
medicinal herbs. Therefore, divine
(priests),⁰ be
prompt in their praise.

^a The phrase is *guild hitam*, placed in a cave, of
in a place
difficult of access; or, according to the Scholiast,
heaven,—guha-
sadrise durgame dyulole stliitam.

¹³ The text has only *shaf*, six: the Scholiast
supplies *easan-*
tddm r it-tin, the seasons,—spring, and the rest.

^c *Amlayah*, which may mean either mothers, or
waters, as in
the *KausfutaJd Brdhmana*,—Apo I'd awlayah.

^d So in another text, *A pah shrye- samdkitdh*, the

waters are
collected in the Snn.

^c The terra is *fevdi*, gods : hut this were
incompatible with the
direction to praise the waters. It is, therefore,
explained, the
Ritwij and other *Brdlnnanas*; and the
interpretation, is defended